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EXTRACT FROM

The London Gazette

OF

TUESDAY, NOVEMBER 5, 1889.

Foreign Office, October 30, 1889.

THE following Despatches have been received by the Right Honourable the Marquis of Salisbury, K.G., Her Majesty's Principal Secretary of State for Foreign Affairs:—

No. 1.

Consul Biliotti to the Marquis of Salisbury.—
(Received September 10.)

My Lord, *Canea, Crete, September* 3, 1889.

I HAD the honour to telegraph to your Lordship on the 1st instant, that in consequence of the rumours having reached me, I spoke to the Vali on the subject of the profanation of Christian tombs in the village of Perivolia. His Excellency had already heard the rumours referred to, but on making enquiries had been informed that nothing of the kind had taken place.

At my suggestion a fresh enquiry was instituted by the Government, with the co-operation of the ecclesiastical authorities, and the rumours were confirmed. Search is now being made for the culprits. On the 31st ult., accompanied by the Commander and two officers of H.M.S. "Fearless," I visited the village of Galata, and ascertained that nearly all the Christian tombs had been violated, and that the churches had been defiled, and the wooden ornaments, the altars, pictures, and gospels entirely spoilt. The remains of the corpses had evidently been replaced in the tombs at a later period; but here and there a few bones were still to be seen. It would seem that similar desecrations have been perpetrated all round the town of Canea, as some officers of the "Fearless" have seen a similar state of things in the village of Hikalaria.

The village of Perivolia is destroyed, and is still uninhabited, but troops were in charge of the place when these desecrations took place.

I had the honour to inform your Lordship by telegraph yesterday, that I had related to the Vali the facts which I had ascertained. His Excellency will visit the spot, and have the tombs restored before the inhabitants return. I have also reported to him, that although he had provided us with an escort, two sentries used offensive language towards us, and one of them spat upon a picture which we picked up. His Excellency promised that the culprits should be severely punished. Three unarmed Christians were shot at by soldiers on the 28th instant, in the district of Keramia; one was killed and another wounded. The Vali sent for the whole of the company which was stationed at the spot, and paraded them before the third Christian, but he was unable to identify the offenders. The troops both at Keramia and Galata come from Syria, and the authorities themselves recognise that they are unfit to be employed on this service. The only plan is to keep them in the fortresses, for if they are posted at separate stations in the country, there will probably be some collision between them and the Christian inhabitants.

The rumours with regard to the profanation of Christian sepulchres were afloat since nearly a fortnight, but I refrained from reporting on so delicate a subject before ascertaining the fact by myself.

The Vali is of opinion that Christian tombs were not opened for the mere purpose of profanation, but to look for valuables, which it would appear were concealed in them in previous times of troubles.

Be this as it may, the undeniable fact remains that the contents of Christian sepulchres were removed from their resting-places, and judging from the condition of those that I have seen, it is not impossible that such corpses as were not entirely consumed may have become the prey of dogs, as Christians say they were at Perivolia.

The family tomb of Mr. Cassimati, my clerk, being profanated like others, our party lowered the lid to its place.

I called the attention of his Excellency Shakir Pasha, who made a special note of the circumstance, that the destruction at Galata, and the profanation of sepulchres, had taken place while troops were stationed in that village.

Its inhabitants having been allowed to visit their houses on the 25th ultimo, when the village was guarded by Anatolian troops, I am told had found several objects untouched. On their return last Sunday, by special permission of the Vali, all that property had disappeared. Mr. Cassimati's family tomb was also intact at that date.

Our party, which was under a Government escort had great difficulty in entering the village. On our approach five or six soldiers took up their rifles and loaded them in our presence. We had to parley with the commanding officer, who gave us an escort of four soldiers and one corporal to visit the village. Two of our party, having lost sight of this escort, were threatened by a sentry to be fired upon. We were all abused with offensive language, and the church picture was spit upon.

The Anatolian cavalry who accompanied us were themselves indignant at what took place, and more than once repeated, "Bounlar adam deil" ("These people are not men").

Under these circumstances, one must come to the regrettable conclusion that if the troops are not the actual perpetrators of the outrages, they have allowed them to be perpetrated under their eyes, or that they keep so strict a watch only on honest people coming under a Government escort, and not on marauding parties. In all cases they have sadly failed in the execution of their duties.

The troops we met at Galata belong to the contingent from Syria.

I told his Excellency Shakir Pasha that, however regrettable they might be—the occurrences connected with our visit at Galata—they would have for result to enable his Excellency to take measures for preventing similar incidents between the troops and the inhabitants of Christian villages.

Keramia was occupied at first by Anatolian troops, and their relations with native Christians were most friendly.

Although the whole Christian population is animated with the most pacific intentions, the recurrence of murder and wounding, as at Keramia, on the part of Syrian troops, may cause Christians to lose confidence in all the Turkish troops on the island.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 2.
Consul Biliotti to the Marquis of Salisbury.—
(Received September 17.)

My Lord, *Canea, September 7, 1889.*

IN the case at Keramia military officers of high rank express the opinion that, owing to the distance from the camp to the spot where three Christians were fired upon, one being wounded and another killed (reference to my No. 57 of the 3rd instant), the outrage cannot have been committed by soldiers.

A first inquiry, and the review of the company having failed to bring home to the troops the deed, a second inquiry was ordered by Shakir Pasha, who holds that, in the presence of a murdered and a wounded Christian there should be as evident facts to prove that the outrage cannot be attributed to soldiers.

With regard to the profanation of Christian tombs at Perivalia, the officer sent to make the inquiry reported that cemetery walls were destroyed, but that no tombs had been opened.

I pointed out to Shakir Pasha that the officer might not have been shown the real spot, and his Excellency said that he readily accepted my suggestion to make, with the assistance of the Orthodox Bishop, a fresh inquiry, which proved the truth of the profanation, the perpetrators of which are searched for, but are not likely to be ever discovered.

Regarding the incidents that took place during our late visit at Galata, a military Pasha hinted to myself that we might have misunderstood the offensive language used towards us by two soldiers, and that the one who had spit on the picture was maintaining that he had only been cleaning it.

But Shakir Pasha, to whom no doubt similar suggestions were made, imprisoned the two soldiers, strongly reprimanded the commanding officer, and withdrew from Galata the Syrian company, in whose stead were sent Anatolian troops. Furthermore, his Excellency allowed the inhabitants of that village to return to their homes and look after their property.

The same Pasha having hinted to me that Christians themselves may have opened the sepulchres at Galata in order to inculpate Mussulmans, I observed to him that as Bashi-Bazouks occupied the roads, and troops the village, it was quite impossible for Christians to have reached the spot without being detected.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 3.
Consul Biliotti to the Marquis of Salisbury.—
(Received September 17.)

Canea, Crete, September 9, 1889.

My Lord,

ON persistent rumours that Christians were setting fire to the olive trees of Mussulmans in different parts of the country, I called on Saturday last on Shakir Pasha for the purpose of urging on his Excellency the necessity of hastening the return of the emigrants to their villages as the only means of preventing the destruction of their property.

As the burning of olive trees belonging to Mussulmans, by depriving the latter of all means of subsistence, would have for consequence to render impossible for ever their return home, I suggested to his Excellency to provide them with tents, an arrangement facilitating their immediate settlement, as well as the rebuilding of their houses.

Shakir Pasha, who on his side had come to an identic conclusion, was wiring at that very moment for 1,000 tents, and also for timber for the use of emigrants.

Active measures are being taken by the authorities all over the island for sending back Mussulmans in their villages.

Christians and Mussulmans have re-entered their respective houses in the district of Selinos.

A certain number of Mussulmans who have the means of starting again in life, and a few whose property may not have been completely destroyed in other districts, may do so shortly; but the bulk of the Mussulman emigrants will not be able to move with the same facility.

The village of Galata is inhabited by the whole of its population, and Christians in most parts return to their villages in the vicinity of the towns, in which those take refuge whose houses are destroyed by fire.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 4.
Consul Biliotti to the Marquis of Salisbury.—
(Received September 24).

Canea, Crete, September 17, 1889.

My Lord,

HIS Excellency Shakir Pasha having kindly invited the French Consul and myself to accompany him to Selinos, we embarked on board his Excellency's yacht "Ismail" on the 14th instant, and returned here last night.

We landed at Paliohora (Selino Castetti) and proceeded to Condanos, the residence of the Kaimakam, and from thence overland to Kissamo Castetti, where we embarked on board the "Ismail."

The greatest tranquillity prevails all over these two districts.

Shakir Pasha halted wherever we met Christians and Mussulmans, and inquired whether they had to formulate any complaint.

The answer was invariably negative, not only on the part of Mussulmans, but also on that of Christians, both expressing their satisfaction at being reinstated in their villages.

The number of houses destroyed at Selinos is greater than previously reported to me, several having been burnt subsequently, as well as a number of olive and chestnut trees.

Shakir Pasha has given orders to draw up lists of the property destroyed, but it is reckoned that the loss is equal on both sides.

At Kissamo Castetti Mussulmans have burnt down a few Christian villages and houses near the town, and Christians all Mussulman villages in the district, as well as a good many olive trees, all of which are to be returned.

So far as I have been able to find out, three Christians and one Mussulman were murdered at Selinos, and six Christians at Kissamos.

At Selinos Christians and Mussulmans have nearly exchanged all the property mutually stolen, and orders to do the same have been left by the Vali at Kissamo.

My impression is that should these instructions be carried out all over the island, as they have already been in some parts of the district of Candia, the losses on both sides will be so greatly reduced, especially among Mussulmans at large, as to facilitate to a certain extent their reinstatement in their villages.

Shakir Pasha has had occasion to personally ascertain that the construction of peasants' houses is not the great impediment to the return of the emigrants in their villages.

Temporary shelter during the rebuilding of the houses by the peasants is the great difficulty for an immediate return. But it may be overcome, even in the absence of tents, by erecting shelters with the timber expected from Constantinople.

The more I see of Shakir Pasha the more I am convinced that with so able and so well-disposed a functionary as he is, present difficulties will disappear one by one.

Shakir Pasha has spoken at Selinos and Kissamos for the substitution of a fixed contribution in money to the tithe, and this proposal was most favourably received in both districts.

As we travelled, his Excellency paid great attention to the natural conformation of the ground, as he intends to avail himself of the presence of troops here for making roads, a work in which it would be but just that Cretans should assist.

Mr. Vice-Consul Calocherino reports that villages (Mussulman) at Monofatsi are not so much damaged as it was believed.

Some mosques are burnt, and many Christian churches damaged.

In the villages partly burnt several Mussulmans are located in the same house and also in neighbouring villages, but they do not know how to manage at Remirio and Pyriotissa, where the Turkish villages are altogether destroyed.

The greater part of Christian property stolen by Mussulmans in the town and in the village of Daphnes was recovered by the authorities, who are returning it to their owners. All is quiet in the Province of Candia.

Mr. Vice-Consul Trifilli reports two murders, one of a Mussulman in the village of Fatimi, in retaliation for which a Christian was soundly beaten near the town, and that of a Christian at Armenous.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 5.
Consul Biliotti to the Marquis of Salisbury.—
(Received October 1.)

(Extract.)

My Lord, *Canea, Crete, September 21, 1889.*

NOTWITHSTANDING the personal exertions of his Excellency Shakir Pasha, the few cases of injustice or oppression which cannot be avoided in the exceptional circumstances in which this island is placed, and which cannot fail to be highly exaggerated, coupled with the sudden check of the unbounden licence which Christians have been allowed to enjoy for so many years, may cause a reaction among Christians, who, in that emergency, would find a number of armed men ready to support fresh malcontents.

I cannot allow to pass unnoticed two cases which bear out in a most striking manner the impartiality and goodwill animating his Excellency Shakir Pasha in the difficult mission which he has to perform in this island.

It was rumoured a short time since that some fifty peasants had been robbed near Canea by soldiers of all their money and provisions. The number of Christians, which before the evening was reduced to thirty, happened to be only five, who handed a petition to the Governor-General. His Excellency ordered the commanding officer to make an inquiry, which proved negative; but as one of the peasants had stated in what coins consisted the 5 piastres of which he had been despoiled, Shakir Pasha, convinced of the truth of the accusation, ordered a second inquiry, which resulted in the discovery of one of the culprits.

The soldier was immediately arrested and punished, and the commanding officer called to render an account of his conduct.

He stated that he had considered it his duty not to make public so reprehensible an act.

Shakir Pasha replied that officers concealing the shortcomings of a few soldiers were throwing discredit on the whole army, and that, as he had failed to do his duty, he suspended him from his functions, and sent him back to Constantinople.

The second case is as characteristic.

The Christian Justice of the Peace at Kisamos was apprehended under the inculpation of having excited people to revolt. However, the President of the court-martial informed the Vali that, whenever the prisoner was brought into the Court, he was crying and begging that his wife should be saved, and that he suspected some mystery in the case.

In fact, it would appear that the Justice of the Peace had, only a fortnight before, married a pretty and rich girl, whom the Christian Governor of Kisamos was coveting for his son; but it is not yet known whether the accusation against the prisoner is a base act of revenge.

In the meanwhile Shakir Pasha, having heard that there was an intention of carrying off the bride, and, being unable to see her himself, begged me, when we were at Kisamos, to ask her whether she had any apprehension, in which case his Excellency was offering to convey her to Canea in his yacht, but she happened to be in a village.

Before his departure Shakir Pasha told the Governor of Kisamos that he had heard of a plot for carrying off the person in question, and that he held him personally responsible for her safety.

In consequence of similar examples, I am certain that the only outrages that may remain unpunished will be those not coming to Shakir Pasha's knowledge, or whose perpetrators cannot possibly be discovered.

There is but one voice among Christians and Mussulmans for praising Shakir Pasha's conduct; but, at the same time, complaints against the treatment inflicted by the troops on Christians in the districts are so repeated and increasing, that I consider it my duty to submit to the Vali what I hear on the subject.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 6.

Consul Biliotti to the Marquis of Salisbury.—
(Received October 1st.)

Canea, Crete, September 24, 1889.

My Lord,

HER Majesty's Embassy having inquired with regard to his Excellency Shakir Pasha's alleged outrages, I have had the honour to wire to your Lordship my reply thereto, which runs thus:—

"All the outrages which have taken place have been duly reported. Shakir Pasha has hitherto acted with praiseworthy impartiality and good-will, but there have nevertheless been repeated and increasing complaints during the last few days of the ill-treatment of Christians by the troops in the country, and there is a feeling that the Mussulmans have got the upper hand and are beginning to oppress the Christians.

Shakir Pasha, in reply to my representations on this subject, assured me that no such complaints had reached him, and I have no doubt that this is the case because the Christians are afraid of making complaints to the authorities. His Excellency appeared to think that I had been misinformed, but I fear that there is some foundation for the reports in question, although they may be exaggerated. It is also said that whereas many Christians have been recently apprehended for acts of arson committed a little while ago, hardly any Mussulmans have been arrested. But, although there may be some grounds for this statement, I have not yet been able to obtain any confirmation of it. The authorities should take great care to suppress anything which can give real cause for complaint, because there is a danger of matters assuming a much more serious aspect than has hitherto been the case."

In continuation of the above, I telegraphed to your Lordship last night as follows:—

"Seventeen Christians were brought into the town yesterday as prisoners from Apokorona. They were all fastened to the same rope and were dragged along by a gendarme; seven more came from Kisamos in the same manner and four from Cydonia. It is stated that in all those districts, as also in that of Selinos, the prisoners are cruelly flogged when they are first arrested, and that those who arrived last night were constantly struck with the but end of rifles by the soldiers who formed the escort.

It is even declared that women are likewise ill-treated, and that some of the Christians cannot leave their beds owing to the brutal manner in which they have been beaten. Two cases were quoted to me as having occurred in the village of Armenous.

Rumours have quite recently been circulated to the effect that Christians are apprehended, whether guilty or not, on the simple statement of any Mussulman, and consequently the whole Christian population are in a state of terror. It is said that 300 armed men from Apokorona, and 200 from Selinos have removed from the plains to the mountain villages in the direction of Sphakia.

I have just heard from the Vice-Consul at Candia that there are many complaints of Christian prisoners being ill-treated and being deprived of their arms, whilst the Mussulmans who destroyed Christian villages are not being punished. He adds that some of the Christians are said to have refused to give up their arms, and have fled to the mountains.

It is remarkable that the complaints of the Christians against the severity of the measures adopted should have been especially numerous in both provinces during the last four or five days, and that none of the Vali's subordinates should have brought them to his notice.

The Christians have hitherto given undoubted proofs of their sincere wish for peace and tranquillity. They are not likely to oppose the punishment of persons who are really guilty, but they will not submit to indiscriminate imprisonment and brutal treatment whilst the Mussulmans are allowed to escape with impunity.

I have considered it my duty to submit to your Lordship all the rumours that are afloat, and some of which may not be without exaggeration. At the same time, I consider it is perhaps better to go beyond, rather than to remain under, the mark, for in the present state of affairs timely precautions may be the means of preventing serious complications.

The situation is most difficult, and fraught with danger arising out of uncontrolable circumstances.

Animated as Shakir Pasha is with the best intentions, it is still impossible for him to personally attend to all the complaints of Christians, which may never come to his knowledge, there being no special channel for that purpose. Native Christians, generally, are so awed that even those enjoying the confidence of the Vali, who reckons on information on their part, do not dare to bring to his knowledge the current reports of ill-treatment to their co-religionists.

All these circumstances help each other in creating an unpleasant state of things, and in rendering impossible to distinguish truth from falsehood or exaggeration.

A certain Captain Mathios Milonoyiannakis, a former chief who exerted himself in preventing further disorders at Apokorona, even fought against Cacouri's band, and who can be believed, was telling me that denunciations on the part of Mussulmans, and ill-treatment at the hands of soldiers have become so common within the last few days, that he is not without apprehension for his person.

A Mussulman, on whose word reliance can be placed, related to my clerk that Apokorona Christians themselves acknowledge that those of their co-religionists who were arrested were either incendiaries or individuals who had recently gathered the olive crop of a Turkish farm, and that only those who resisted the public force were beaten.

However, this same Mussulman acknowledges that Christians in the district of Selinos have a right to complain of being ill-treated by the troops.

A Christian from Kisamos, whom I saw this morning, mentioned to me that, to his knowledge, there was only one case of ill-treatment.

I cannot give any details with regard to Christian prisoners being exposed to the sun for hours, as it is rumoured, or being made to carry a heavy stone on their shoulders on their march to the town.

But I have no difficulty in believing that they are struck with the butt end of rifles, and there is no doubt that they are conveyed to Canea fastened in a row to the same rope. An eye-witness stated that it was so tight that it had to be cut, and that the arms of the prisoners were shaking long after.

Exaggerated as all these rumours may be, it is difficult to admit that several hundred people should have deserted their homes and removed to mountain villages without some real motive.

These individuals are not insurgents; on the contrary, they are those who have given proof of their ardent wish for peace and tranquillity.

Be this as it may, rightly or wrongly, they are terrorized, and they take the precaution of putting themselves out of the reach of the troops until they see how those arrested will be dealt with.

I am told that in some villages of Apokorona nothing but old men, women, and children remain at present.

There is a general outcry even at Canea among Christians of all classes, who are beginning to fear a general rising if the present motives of complaint are allowed to continue. They do not object to the state of siege so long as they are not ill-treated and put in prison without an inquiry taking place.

Should panic, which is so contagious, spread in more places, there may be within a short period on the mountains thousands of armed Christians, without distinction of political party.

Under these circumstances, it is most essential that, without the least loss of time, efficient measures should be adopted in order to restore between the Imperial Government and the Christian population that confidence which existed since the arrival of his Excellency Shakir Pasha, and which has been so seriously endangered within the last few days.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 7.

Consul Biliotti to the Marquis of Salisbury.—
(Received October 15.)

Canea, Crete, September 25, 1889.

My Lord,

I JUST had the honour to wire to your Lordship as follows:—

"A Christian who left the district of Selinos yesterday, has confirmed to me the statement that the Christians who are arrested are invariably beaten by the soldiers even when they offer no resistance, but he has not heard of women having been ill-treated. Both Mussulmans and Christians are generally arrested on orders issued by the Governor, but it sometimes happens that the Christians are arrested on the simple requisition of the native Mussulmans who accompany the troops as guides.

My informant praises the impartiality of the Governor of Selinos, who is a Mussulman, but he states that there is on the whole a tendency on the part of the authorities to favour the Mussulman element. The real grievance is the indiscriminate manner in which the prisoners are flogged. Several Christians have fled from their houses at the approach of the soldiers for fear of being beaten, and return when they are gone, but none have gone to the mountains from that district. I consider that the state of things in other districts is much the same.

"The Vali, whom I have just seen, is unwilling to believe that the soldiers have behaved so badly. But he will send the Military Commander to Selinos to-morrow, and will himself proceed to Apokorona to make inquiries and to put a stop to ill-treatment if it is proved to exist. His Excellency has given orders for the release of the seventeen prisoners who were brought from Apokorona."

On my first interview with the Vali on the subject of ill-treatment of Christian prisoners by soldiers, I suggested to his Excellency that, true or not, the rumours afloat should not be allowed to pass unnoticed. But Shakir Pasha, believing I was misinformed, delayed until he heard identic statements from other sources.

The measure which he has adopted to release the seventeen prisoners, and to order an inquest as to the treatment they received at the hands of soldiers, has produced a most favourable impression.

Judging from precedents, I am certain that Shakir Pasha will not try to conceal the truth, and that in all cases, after the steps he is now taking, there will be no serious motive for further complaints.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 8.

Consul Biliotti to the Marquis of Salisbury.—
(Received October 15.)

Candia, Crete, September 27, 1889.

My Lord,

AS Christians hinted that ill-treatment to prisoners was the consequence of superior orders, and as it was quite impossible to find out the truth under this head, as well as to the extent of cruelties, without comparing reports from different places, I made up my mind to proceed as far as Sitia, and to make inquiries on my way there and back.

I was the more induced to visit the eastern districts that there are no representatives of any Power that might report on the subject of cruelties to Christians.

Besides, I consider most desirable to show the flag at Sitia and St. Nicola, where there are British commercial interests of some importance.

Her Majesty's ship "Fearless" having left for Morocco some time since, I embarked on board a mail-steamer for Candia.

On my passage at Rethymo yesterday, the 26th, I wired to your Lordship that I was proceeding as far as Sitia, and that there was not the least complaint in that province of the ill-treatment on the part of troops.

Apokorona Christians coming very often to Rethymo, I have instructed Mr. Vice-Consul Trifilli to gather from them information which will enable me on my return to investigate the cases that may be brought to his knowledge.

Typhoid fever prevailing on board Her Majesty's ship "Starling," which is stationed here, and there being no steam communications, I am under the necessity of postponing my visit to the western districts—making, in the meanwhile, an inquiry in this town.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 9.

Consul Biliotti to the Marquis of Salisbury.
(Received October 15.)

(No. 74.)

Candia, Crete, September 22, 1889

My Lord,

I HAD the honour to transmit last night the following telegram which I addressed to Her Majesty's Ambassador at Constantinople:—

"I have received your Excellency's telegram of the 27th instant. I myself strongly suspected that there was a good deal of exaggeration in the rumours which had reached me as to the ill-treatment of Christians, and in more than one case they appeared to be more inventions. I accordingly determined to proceed to the places mentioned, in order to ascertain what had really happened. As the Vali himself was going to Apokorona, and a General was being sent to make inquiries at Selinos, I thought it best to visit the eastern districts. I reported from Rethymo that no complaints had been made to the Vice-Consul. Both at Canea and in this town, I observe that owing to the excitement

caused by the unusual measures which have been adopted, the Cretans have indulged more freely their natural propensity to exaggerate. At the same time it is possible that the Christians hope that by means of exaggerated statements, they may induce the Government to grant an amnesty for political offences, so as to put an end to the excitement. And some of the conservative leaders may even go further than exaggeration in order to strengthen the hands of the opposition in Greece.

"I have requested the Greek Archbishop to give me a list of any cases of barbarity which may have been reported to him. When I have obtained this list, as well as other details which are necessary, I shall visit the places where cruelties are alleged to have been perpetrated.

"The Mutessarif of this district is highly esteemed by all the Christians here."

The complaints of Christians are:—

1. That they are cruelly beaten by soldiers, and that their arms are taken from them.

I observe that confusion often takes place owing to both soldiers and gendarmes going by the name of "Stratiotai."

2. That Mussulmans not being arrested, nothing but Christian prisoners are brought from the villages.

3. That their claims are not attended to, while those of Mussulmans receive immediate attention; and

4. That Christian plaintiffs being thrown into prison on unsupported counter-claims of Mussulmans, the former are living in the greatest dread.

However, they admit that long before Christians, Mussulmans, many of whom are still in prison, were apprehended in the town where they all lived at the time, and that most of them were deprived of their arms, which are not returned to them on their departure for the country.

Only a few cases have been cited to me wherein Christian claims have not yet been attended to, but they are far from numerous enough to excite a general outcry.

Hitherto not a single instance has been mentioned to me justifying the dread of Christians that Mussulmans may take revenge by counter-claims. However, the fright of Christians is most genuine in many cases, and I am at a loss to find a reasonable cause for its intensity without admitting that some underground agency is at work.

The Greek Archbishop has just handed me a list of outrages against Christians which came to his knowledge, and which are identic to those related to me by the Greek Vice-Consul here.

Pending my obtaining information on these outrages, I beg to give the following details which were related to me by Christians, amongst whom the Greek Archbishop:—

Mussulmans, who were disarmed in the town with less mildness than Christians, were sternly refusing to return to the country unless the arms of Christians were likewise taken from them.

Abdul Kerim Pasha, the Governor of Candia, only confiscates such arms as are detected in Christian houses which are searched for stolen property.

The Greek Archbishop himself, although complaining of Christians being ill-treated on such occasions, told me that in instances where there was suspicion of more arms being concealed in houses, the commanding officer dismissed his men from further search.

But disarmament is a very touchy question with all Cretans, especially with Christians, and I should not be astonished that the great noise made on the subject of ill-treatment should also have for its principal object to prevent further confiscations of arms.

As Christians have related to me cases wherein infractions by soldiers were severely punished by officers, it is not improbable that, in some instances of ill-treatment, if true, they may be under the necessity of shutting their eyes, so as not to appear to treat Christians with more leniency than their co-religionists in identic cases.

This supposition is the more admissible that Christians are deprived of their arms in villages or places where Mussulmans can witness their being confiscated.

Christians at large have great confidence in Abdul Kerim Pasha, and complain of a change for the worse since his departure, about twelve days ago, for inland districts, where he is reinstating Mussulmans in their villages.

His return, which is soon expected, may put an end to present complaints.

According to information obtained from the best sources, the number of Mussulman prisoners is from 80 to 90, and of Christians of about 150.

The fact that Christians have ceased from fear, as they say, to sue Mussulmans, while the latter continue to bring actions against them, can account for the difference in the number of prisoners.

Many acts of revenge and oppression are taking place, not by the fault of the authorities, but in consequence of animosity between factions, which, despite all, are as implacable as ever. Ungrounded complaints, but supported by witnesses of the opposite political party, without regard to creed, are not of uncommon occurrence, and may account to a certain extent for the unbounded fear of Christians, who are more deeply involved than Mussulmans in factions.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 10.

Consul Biliotti to the Marquis of Salisbury
(Received October, 15).

Candia, Crete, October 2, 1889.

My Lord,

I HAD the honour last night to wire your to Lordship in the following words:—

"The list of the Greek Archbishop contains twenty-five cases, two of which are cases of ill-treatment. One in town committed by gendarmes is fully proved, the other necessitates inquiry in the village. Eighteen other cases mentioned by Archbishop are irrelevant; the remainder have been investigated. Details forwarded by post.

"Several other cases of ill-treatment in villages came to my knowledge from other sources, of which some were dismissed on testimony of Christians.

"I start to-morrow to meet the Governor and to inquire into remaining cases in villages. For the last fortnight the Governor has been making preparations for the return of the Mussulmans in the southern districts.

"A long statement sent by his Excellency was communicated verbally to the Consular body to-day. In this he recapitulates all his proceedings, and begs Consuls not to give credit to alleged outrages, but to defeat intrigues by seeking explanations from the Government. It is believed that some Christians have left their homes, taking with them their arms, in order to avoid their being confiscated."

The substance of Abdul Kerim Pasha's statement, which was translated in my presence, is that his first care was to devise the means of

reinstating Mussulmans in their villages; that he appointed mixed commissions to discover and return stolen property; that he compelled Mussulmans who had stored a great quantity of spoils at the village of Meskinia, to return them to the Christians, confiscating at the same time from Mussulmans a great number of arms; that, as the latter refused to return to their villages unless a like measure was adopted against Christians, he was under the necessity of confiscating also some arms from the latter, while returning to Mussulmans their stolen property; that unavoidable slight irregularities may have taken place, but that, as he acts openly, and with the assistance of Christian notabilities, the reported outrages are not consistent with truth, and that he consequently begs the Consuls not to put faith in malevolent and exaggerated rumours, but to apply to the authorities for information in every case reported by individuals, who intrigue in order to obtain popularity, and to prevent the Government from accomplishing the task of pacifying the island.

I beg to transmit herewith a copy of the list of outrages handed to me by the Archbishop; also a translation of this document, with explanations in each case.

I have considered it best to submit to your Lordship in the very words of Christians their complaints in this province.

Some cases of ill-treatment by the police which have been related to me by the sufferers leave no doubt in my mind that there are real motives of complaint under that head in this town. Patronaki, No. 1, is one example.

As there was a general outcry at Christians being cruelly treated in the villages, and as very vague cases were mentioned to me, I was under the necessity of remaining here a few days, in order to find out what part of the province it was most convenient to visit for the object I have in view.

Among the great number of cases mentioned to me since, some proved, by Christian testimony, to be so exaggerated as not to represent the truth, and some were quite irrelevant by their own nature.

Of the remaining twenty-five cases, twenty concern ill-treatment, and five outrages of another nature, which I shall investigate on the alleged spots.

Hitherto only in one case from the villages could I see the sufferer himself, a certain Giorgi Haniotaki, of the village of Melessas, who stated that on the 9th (21st) September he received five blows with a stick, by order of the Mulazim of Varvarous. He also stated to have seen a certain Sifis Sphakianakis, of the same village, receive six similar blows by order of the same officer.

In all the other instances my informants had not witnessed, but had heard, the case from third parties.

I have, &c.,
(Signed) ALFRED BILIOTTI.

Inclosure in No. 10.

List of Outrages to Christians in the Province of Candia, handed to Consul Biliotti by his Grace the Greek Archbishop of Crete, on the 29th September, 1889.

(Translation.)

No. 1. Some gendarmes having asked Zacharia Patronaki to give them wine, and he refusing, they seized him and unmercifully thrashed him while conveying him to the police station.

Explanations.

Although six days had already elapsed, the contusions I have seen evidently prove that he was most savagely treated. The officer of gendarmerie promised to punish the culprits, but Patronaki doubts whether it was done.

No. 2. At the farm Livadiotis, near Pompea, a large stone weighing 30 or 40 okes was found close to the house of Janni Tsakiraki, and, on the suspicion that it had been taken from the destroyed Government Office at Mires, he was compelled, by thrashing, to carry it back on his shoulders to Mires, a distance of 6 miles.

Was to be ascertained in village; but Christians having arrived from thence assure that Tsakiraki carried the stone only a short distance, and that he was not beaten. Native Mussulmans, taking pity on him, begged and obtained that he should not proceed further.

No. 3. Some time since a certain Franghois Galenianakis—with his son and others, while coming to Candia from their village, Slanakia—was murdered by Turks at a place called Vezinegi Vrissi. However, the son and the other people coming together in the town are still in prison, the authorities not admitting that the murder was committed by Turks, and insisting that the son murdered his own father.

I called the attention of the Acting Governor to this case, who replied that under martial law all persons present at a murder are detained until the inquest is over. Twelve Mussulmans are in prison under suspicion. The arms of all the Mussulmans in the vicinity of Vezinegi Vrissi were confiscated on the occasion of that murder.

No. 4. A certain Jannis Pappadaki is kept in prison since many days because, on the evening of his being turned out of a house in which he temporarily resided, he went with his family to take shelter in a corner of his own house (now occupied by Turkish emigrants), and one of the Turkish women living there happened to die. The husband of the deceased accuses Pappadaki of having caused the death of his wife by the fright she experienced on his entering the house. However, the Mussulman doctor has declared that death was caused by a chronic disease.

The case having been represented to me as a very hard one, also by Mr. Vice-Consul Calocherino, I spoke to the Acting Governor, who seems himself to consider it in the same light. He said that it being connected with a case of death, the Court was bound to examine it carefully, but that he would recommend its speedy solution.

No. 5. The position of Christians in Candia is desperate. Many Christians are imprisoned and thrashed on the least false accusation brought against them. It is sufficient for a Mussulman to accuse a Christian, whatever may be his position in life, that he has used offensive language

The opposite case, mentioned as an example, is the only one of the kind which has taken place. Pompeano, who is only a tavern-keeper, and is not perhaps altogether blameless, having been sent to Canea for the rehearing of the case, was acquitted, and is returning here by first steamer.

towards the Sultan or the Mussulman religion, for him to be at once arrested and put in prison without inquiry, and afterwards embarked on board a Turkish steamer and sent to Canea. Such was the case with Anagnasti Pompeano.

No. 6. In the Province of Mylopotamo, a soldier having seen a dead child buried, and fancying that something was hidden, returned afterwards and dug up the grave to find the presumed object. The father of the deceased child accused the soldier, when the officer called all the soldiers stationed there, and the father of the child recognised the soldier who had dug up the grave. The officer called a second time the soldiers, and the father found again the soldier, but he failed to do so the third time, and the officer punished him by making him to stand the whole day opposite the sun. (This case is known to the servant of the Telegraph Office.)

The servant of the Eastern Telegraph Company, of whom mention is made, is away on duty, and the case cannot be further ascertained in this province, Mylopotamo being a district of that of Rethymo.

No. 7. To Dimitri Petassaki, of Evghenikis (village), 2 medjids were offered, and they violated him. Another boy, 16 years old, was sent to St. Myron for the same purpose.

No one can give information on these cases.

Irrelevant Outrages.

No. 8. A gendarme entered the inn of J. Saridaki, in order to requisition animals, and not finding the saddle of one, he pushed into the house, where he met Saridaki's wife, and continuing his perquisition, in spite of the woman's cries, he found under the mattress a rifle, which he took, and went away after he had felled the woman to the ground.

According to Siridaki's statement, his wife was not thrown down, but pushed aside by the gendarme in order to enter the house.

No. 9. One soldier of the regular army went into the shop of Nicola Cardamaki, and claimed from him 2 Turkish liras as the balance of 16 medjids which he pretended to have given him a few days before to change, and on which he had only received 1 Turkish lira, with the promise on the part of N. Cardamaki to pay him the rest afterwards. The case is now before the police, but Cardamaki is afraid of a second visit of the soldier, and does not open his shop.

After a second visit of the soldier, Cardamaaki complained to the commanding officer, who promised to punish the soldier if he ever returned to his shop. Cardamaki has not seen him since.

No. 10. On a rumour that the Mayor of Aghies Paraskies, Yannakaki, had beaten a sergeant of the troops, he was imprisoned. The truth, however, is that the Mayor, Yannakaki, having, by order of the local authorities, searched Turkish houses for recovering stolen goods belonging to Christians, he displeased the Cretan Turks, who accused him of having beaten the sergeant.

According to reliable Christian testimony, Yannakaki was not apprehended on the alleged rumour, but on proved gross insolence against the sergeant.

No. 11. A merchant, Andrea Anemoyannaki, brought an action against certain Turks, who burnt his house at the village of Varnaus, but the court-martial has done nothing in the matter.

The claim was submitted about a fortnight ago.

No. 12. A certain Giorgi Giagalaki, from Castetti of Pediada, was imprisoned on being accused by a Turk of having destroyed a house on a fixed day, although on that very day it is certified by the municipal doctor that the said Giorgi Giagalaki was ill and taking medicine.

A Government polling-box having been found in his house, Giagalaki was arrested for theft. So was the doctor, who was released five days after, for delivering a false certificate.

No. 13. Anagnastis Pappadaki, from Aghies Paraskies, was imprisoned on the accusation of Mula Petmezi, of the same village, of having carried off his horse, although it is proved that the animal was stolen by another Christian from the village of Chudetzi on the very moment that Anagnastis Pappadaki was saving the life of Mula Petmezi, whose life was threatened by Christians owing to his having profaned a church in Aghies Paraskies.

Pappadaki was one of a party who attacked Petmezi, whose life he appears to have saved afterwards. Petmezi sued Pappadaki, whom he recognized. The horse was returned, but Petmezi has further claims.

No. 14. Every Christian invited by the court-martial to give evidence in an affair of which the Christian happens not to know, is imprisoned, as it is the case with a certain Manolis Sampakis, from Tylissas, who is in prison as he is unable to give evidence against Hadji Constandi Joannides and other individuals accused of the destruction of the village of Cerarmitz.

It is out of the question that the extent of facts know to a witness should be ascertained by me. This case is connected with No. 22, and concerns Christian factions.

No. 15. Nicola Tyllisianaki, of Empare, is imprisoned under the accusation that, being the Mayor, he did not prevent the destruction of the Turkish houses at Emparo. However, Tyllisianaki proves that when this took place he was at Andu, a village six hours distant, where he remained owing to the illness, followed by death, of Nicola Caghiambi.

Mussulmans present witnesses in support of their claim, and the case which was brought forward about a fortnight ago has not yet come on for trial.

No. 16. Some days ago two soldiers and one gendarme, named Ahmed Saranianos, having seized the shepherd Dimitri Curaki, from the village of Tylissas, under the pretext of conveying him to the commanding officer, robbed him of 150 piastres. Later, on Curaki's reclamation, the soldiers returned the money, but the gendarme refused to do so.

I advised to submit the claim to the competent authority.

No. 17. The Christian inhabitants of the villages of Cato Archanas and Scalani having sued some Mussulmans who pillaged their houses, the court-martial has not yet taken any steps; while when Christians are prosecuted by Mussulmans, even without foundation, as it is often the case, very severe steps are at once taken by the military authorities.

I ascertained from Christians of both villages that about half their stolen property was returned to them a week ago in consequence of measures taken by the Government.

Mussulmans state that they returned all they had.

No. 18. In the village Cato Moulia, at a place called Almyri, two Mussulmans, after having been in intimate connection with a Christian woman, the widow of Valergaki, during two days, cut her throat on the spot where she was tending cattle. Two young Turkish boys saw the body of the woman and informed a Christian, who gave notice to the officer of the Imperial troops stationed there. The officer imprisoned the Christian and the two Turkish boys. The murderers have not been taken into custody. Mussulmans say with regard to this woman that she was suffering from epilepsy, and that she fell over a precipice and died, while doctors declare that is impossible to ascertain after death whether the deceased was or not suffering from epilepsy.

The murder or accident took place on the 12th (24th) September. According to the inquest, which was held at once, it would appear that there are no other wounds but two bruises on the head, and that the inhabitants declare that the deceased was of unsound mind.

No. 19. The troops searched the houses of Christians in the villages Petrokefati and Pompea in order to discover stolen goods belonging to Mussulmans, and confiscated thirty-eight rifles from Petrokefati and thirty from Pompea. The Christian inhabitants of the village Pegadakia, in Kenurio, having been informed that the troops had taken the rifles of the Christian inhabitants of the neighbouring village Coussé, have collected all Turkish spoils, and putting them in the middle of the village left with their rifles. They charged an old man to inform the Governor that they have abandoned their families and their houses, and have departed, as they learned that he collects the rifles belonging to Christians.

Mussulmans were disarmed in the town, and their arms are not returned to them on their going back to their villages. But Christians consider unfair that while their houses are searched for arms those of the Mussulmans were not.

No. 20. The officer of the troops stationed at Malivisi has twice asked for the rifles of the village of , but they replied that they cannot give them to him unless he presents an Imperial Firman.

Disarmament is a very touchy question for Christians in Crete, as they say that arms may be returned to the Mussulmans at any moment.

No. 21. A certain Nicola, of the village of Aghios Vassilios of Pediada, was arrested a fortnight ago, on the accusation of having torn the Koran on the day when the archives of the Government house at Castetti of Pediada were pillaged. He declares, however, that the Koran was saved by a certain Slaventi Pappadakis, from Chudeti, who delivered it to the Mayor of the village of Archanes.

I advised that the Koran should be handed back by the person who holds it now, and who is a Christian, so as to put an end to the claim.

No. 22. In consequence of the imprisonment of influential individuals in the provinces, such as Hadji Costandi Joannides, Nicola Mary of St. Thomas, Emmanuel Hagidaki, ex-Mayor of Tylissas, and of the prosecution of the Macrakis family from St. Myron, viz., of the father and of the two sons, Nicola and Michel, on the accusa-

The accusation of Selim Bay is supported by Christian witnesses, one of whom is a priest. This is a case of persecution of Christians of one political party against Christians of the opposite party, in which the authorities have nothing to do.

tion of Selim Bey Tekirghiadaki, that they, together with Stetiano Slazzaki, the former Administrative Counsellor, Michel Slazzaki, ex-Mayor of St. Myron, and many other individuals, have incited the people to burn the house of Selim Bey at the village Kerannetze, about five persons from each village have taken to the mountains.

No. 23. Outrages on the part of the Albanian gendamerie against Christians.

Notwithstanding a Government order prohibiting all publicans in Candia to retail wine and spirits under a penalty of 50 piastres for each offence in day or night time, even hotels, the said Albanian gendarmes enter wine-shops, ask for drink. If given, they become tipsy, and thrash and insult the wine-dealer in his own shop; if refused, they convey him to the police station, and after flogging him on the way there, they compel him to pay the fine of 50 piastres. Such was the case of Zacharia Patronaki.

No. 24. In the village of Vassilika Anaghia soldiers have wrested away the necklace of the wife of Adriano Amaragdhi.

No. 25. A Christian was thrashed by native Mussulmans in the village of Miskinia unmercifully.

The high clergy is Conservative; the low, Liberal.

From all accounts, the case is very much as it is represented here. It would save many complaints, and perhaps future trouble, if such gendarmes as cannot do without spirits were given rations, or replaced by more sober men.

Christians from that village state that the case is examined, and that one soldier was arrested under suspicion.

No. 11.

Consul Biliotti to the Marquis of Salisbury.—
(Received October 15.)

My Lord, *Candia, Crete, October* 3, 1889.

I HAD the honour to send yesterday to your Lordship the following telegram:—

"I hear from Canea that the Vali, whilst he was at Apokorona, expressed his opinion that although there was some foundation for the grievances of which the Christians complained, the reports had been greatly exaggerated. All the ill-treatment was attributed by the Christians to a native Turkish Captain who was in command of a detachment of troops and gendarmes. The Vali has sent this officer to town for trial. His Excellency has also released some fifty Christian prisoners, and he intends to appoint a mixed Commission who will estimate the losses sustained by the Mussulmans to be paid by the Apokorona incendiaries. For the present the Christians have ceased to complain, and the reports are less exaggerated. But there is some amount of certainty as to a statement reported this evening, to the effect that some soldiers have been fired upon by manifestant outlaws on the heights of Cydonia, one man being killed and two wounded."

I receive this moment complementary details from Canea.

On his arrival a Apokorona, Shakir Pasha examined the prisoners whom he found there, and released fifty out of ninety.

His Excellency invited all Christians to submit to him their grievances freely and without fear.

He heard several men and women who had been struck with either end of rifles by soldiers or gendarmes.

Stricking seems to have been common, but not of a serious character.

Christians accuse a certain Captain Malla Ibrahim, a native of that district, to have kept moving with the force under his command from village to village, thrashing, imprisoning at his will, searching houses for arms, and, when not detecting any, possessing himself of any valuables he could lay his hands upon.

The conduct of this officer should be thoroughly investigated, and, if found guilty, he should be punished in an exemplary manner.

Christians also complain that a certain Hussein Bey Yannitzaraki, of Canea, whose houses at the village of Armenous (Apokorona) were burnt, managed to cause Christians to be thrashed and imprisoned at his will, so much so that, in order to escape persecution, they paid him indemnity in money or in bonds.

The state of things at Selinos is described as identic, even worse. Mussulmans at large, and no longer a single Bey, recovered most of their stolen property on the mutual denunciation of Christians, who feared thrashing and imprisonment. But not content with this, Mussulmans claimed up to their last missing movable property, and obtained from Christians payment in bonds.

In consequence of these proceedings at Selinos, Christians in the vicinity of Canea complain of the indifference of the authorities to obtain for them indemnities, and to punish Mussulmans who pillaged and burnt their houses.

Meanwhile, commissions were appointed at Apokorona and Selinos to make inquiries with regard to stolen property, and thrashing was strictly prohibited everywhere.

It would appear that, during the stay at Selinos of Ibrahim Pasha, a soldier who profaned a church having been discovered, was so soundly cudgelled, by his order, that he was almost left for dead.

However, Christians continue to be brought in Canea every day fastened to a rope, and being handed from station to station cannot avoid ill-treatment.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 12.

Consul Biliotti to the Marquis of Salisbury.—
(Received October 15.)

My Lord, *Candia, Crete, October* 3, 1889.

THE Government is accused of apprehending and imprisoning innocent Christians.

Whether the arrests are justified or not, the responsibility does not rest with the Government, but with those who bring forward accusations on which the authorities are bound to act.

Many of these suits are prompted by party feeling, which is still so strong that Christians do not hesitate to sue other Christians on groundless motives, or to serve as tools to Mussulman spite.

Under these circumstances, the blame falls on Christians themselves, and not on the Government, which could not refuse to act without arousing a storm, or allowing real culprits to escape the law.

At the present moment Cretans can be divided into three classes:—

1. Political offenders;
2. Offenders at common law; and
3. Neutrals, that is an insignificant minority coming under neither of these heads.

This classification is irrespective of race, for, politically, Christians and Mussulmans have acted in concert, and, notwithstanding the apparent division between the two races, party feeling oversteps that of creed.

While this state of things has the advantage of preventing an outburst of religious fanaticism and its consequent horrors, it places the island in the no less dangerous position that may arise out of wild and extravagant political motives.

In the first case, repression is possible; in the second, persecution and utter ruin to both factions can be carried on under the cover of law for any length of time.

While on the one hand the Government can hardly refuse to attend to suits, on the other hand, if things should be allowed to continue in the present strain, gaols will be uninterruptedly quite full, and prisoners will succeed each other until such time as the whole population of the island has passed through the ordeal of being fastened and driven like cattle, thrashed on the way, and thrown in dungeon.

Under a similar treatment tranquillity will never be restored, and danger will be permanent, for it would be sheer imprudence to believe that all is over owing to the unopposed occupation of the whole island by troops.

The Government should therefore devise some other means for restoring tranquillity in Crete.

It rests with those in power to decide what these means should be.

In the meantime, I beg leave to most respectfully submit that as all political strifes here have Government offices for their only object, a measure which may much tend to break the existing factions would be to make away with the bone of contention.

That measure would be to import into Crete from other Turkish provinces all functionaries, from the highest to the lowest rank, without a single exception, in any branch of the Local Government.

In compensation Cretan officials might be appointed to equal, or even superior, posts in other provinces of the Ottoman dominions.

We all know that hunting for Government offices has led the island to its present situation. But even now in the Province of Canea, as well as here, to native Mussulman officers or officials used as interpreters are to be attributed recent complaints.

At Rethymo, where Mussulman influence is not yet established, and at Lassithi, where the Mutessarif is not a Mussulman, native Christian functionaries bring upon themselves identic imputations.

Put Mussulmans in the place of Christians, or Liberals in that of Conservatives, or *vice versâ*, there will be no change whatever in the situation.

The fault lies with each Cretan belonging to one of the factions which are the scourge of his country.

Out of their island Cretans may be first-rate functionaries, as is proved by more than one example.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 13.

Consul Biliotti to the Marquis of Salisbury.—
(Received October, 22.)

My Lord, *Candia, Crete, October*, 7, 1889.

ON the 5th instant I had the honour to wire to your Lordship as follows:—

"I received a telegram from your Lordship this evening, instructing me to inquire into and report upon the outrages which have been reported to the Greek Government. I am now engaged in making investigations, and I have to-day spoken to the parents of the woman who is said to have been murdered. The official inquiry failed to elicit any evidence of the murder, but there is a strong presumption to the contrary, and it appears probable that the murderers were Mussulmans. I hope to meet the Governor to-morrow, and I shall try and induce him to institute a second inquiry. Immediately afterwards I will visit the village where a woman is said to have been raped by seven soldiers.

"I hear this evening from Canea that the Deputy referred to in your Lordship's telegram has been exiled for fifteen years, and has been sent to Mosul. A Kaimakam named Gogonis has been exiled to Konieh for life, but he will not be imprisoned, and his family will be allowed to accompany him. He will embark in a fortnight's time. About fifteen other Christians will probably be sent to Rhodes. These sentences have produced a strong impression upon all the Christians, but especially upon those who fear to receive similar punishment.

"A case of rape has been reported to me, and the troops in the villages near Canea have violated the sanctity of two churches and mutilated a picture of a saint. Both here and at Canea there are numerous complaints against foreign gendarmes, for which there appears to be some foundation. The Christians are not satisfied with the Vali's inquiry at Apokorona, and they have begun to lose confidence in him."

An officer of the Imperial troops is said to be the perpetrator of the rape of which mention is made in my telegram. It is stated to have taken place in the village of Ramin, in the district of Apokorona, and that the victim is the wife of a certain Nevraki, who was put in prison by that same officer. I intend to call in that district on my way back to Canea, and to inquire into that and any other outrages.

The church at the village of Vafé (Apokorona district) was profaned, and the picture of which I spoke in my telegram belonged to it. It was pierced with sword-holes, and was handed by Christians to the Russian Consul, who sent it to Shakir Pasha. Another church was despoiled by soldiers at Malathirou (district of Kissamos), and a leper was robbed of 10 dollars. The perpetrators of these two outrages, who were found out, were soundly thrashed by order, and the stolen property restored.

I have, &c.,
(Signed) ALFORD BILIOTTI.

No. 14.

Consul Biliotti to the Marquis of Salisbury.—
(Received October 22.)

Candia, Crete, October 8, 1889.

My Lord,

I HAVE the honour to transmit herewith a statement of the cases hitherto investigated by me.

They include all the incidents that were mentioned to me in Candia, as well as all those that came to my notice during my trip, whether important or not, in the villages which I have visited.

I have, &c.,
(Signed) ALFRED BILIOTTI

Inclosure to No. 14.

Cases of ill-treatment and outrages investigated on the spot by Consul Biliotti in the Province of Candia.

Village of Daphnes.—A Sub-Lieutenant, while drunk, struck with a cane he was holding in his hand a certain Mihail Panojotaki.

Village of Vinerato.—A few days since, two soldiers who during the night knocked at the door of a Christian house were flogged by order of the commanding officer.

In this same village, owing to party animosity, Christians burnt two houses, one manufacture of oil, plundered one store-house belonging to their co-religionists, and killed one of them, on the 1st August last.

Village of Avienki (No. 7 in Archbishop's List).—Dimitris Petanakis, 15 years old, was arrested as a means of capturing his brother, who was accused of arson. He was detained in the guard-room, and stated to me that a sub-lieutenant, who was there alone with him, offered him 2 dollars, which he refused to accept, and that this was done with obscene intentions. But there was not even an attempt to violate him, although he got frightened and began to cry. Two of the Christian elders of the village, attracted by his cries, testified to me that when they entered the room they found the boy, whom they delivered, not divested of any of his clothes, and that he every time made to them the same declaration as now to myself.

No one in the village knows anything of the second boy mentioned in the Prelate's list.

Village of Meghali Vrissi.—The altar-stone of a small chapel situated outside the village was lowered from its place, and two candlesticks carried off, by native Mussulmans. Christians complain that this took place while the troops were quartered in the vicinity. This is true, but the chapel is not visible from the Turkish camp.

Village of Aghios Thomas.—Four Christian tombs were opened by native Mussulmans while troops were there. They are the same troops of Megali Vrissi, which is at a few minutes' walk. By the testimony of Christians, the deed is attributed to search for valuables, and not for the purpose of profaning the corpses or bones, which were not touched. One of the tombs had been used only a fortnight before.

Village of Aghia Varvara.—It was related to me that three boys, who, together with others, were transporting Government stores, complained that a sub-lieutenant made indecent proposals to them; that the military commander, to whom they referred the case, considered the charge as slander, as no violence of any sort had been used towards them; and that, as soon as he had left the room, Yacoub Tsaoush, an Albanian gendarme, so violently slapped them that their faces got swollen. I could find only one of the boys, the others, I was told, having fled from the village from fear. He confirmed the statement in full, and it was corroborated, so far as the slapping in the face is concerned, by Christian witnesses.

This same Yacoub Tsaoush, being drunk, called at night Janni Petaki out of his house and struck him on the head with a stick.

Abdul Kerim Pasha, who made an inquiry in the case of the boys, is sending Tsaoush Yacoub to Candia, and will probably dismiss him.

Village of Moulia (No. 18 in Archbishop's list).—The father and mother of the woman who is alleged to have been murdered know nothing else of their daughter, except that the last they have seen of her was on Saturday, the 20th ultimo, and that she was found dead on the Monday following. As Mussulmans are returning in that village to rebuild their houses, women whose husbands are in prison sleep in each other's houses. She was invited to go with them, but refused. The aged parents of the deceased have no suspicion of any one being her murderer. Mussulmans of Moulia testified to me that the deceased was of sound mind, and of irreproachable conduct. Two Christians, of different villages, who saw her body, assured me that there was a deep wound on one side of the forehead with a sharp instrument, and that there was a cut on the lobe of the ear; but while one maintains that the lips were cut off, the other says that they had been eaten by crabs, as her head was plunging in a stream, and that a handkerchief was fastened tight round her neck. Though the official inquest states that she came to her death by accident, Christians generally are of opinion that she was murdered by native Turks.

His Excellency Shakir Pasha has ordered a second inquest to be held by the Christian Mushaver (Sub-Governor) of Candia.

Giorgi Shiomouroudaki and Mihail Draganigo are still in prison for having destroyed an oil manufactory in the same village. But the wife of the first and the mother of the second maintain that these prisoners were so cruelly beaten after their arrest that they could not sit for five days.

Jannis Manoussakis, of the same village, stated to me that he received three lashes for not handing his gun, and that he had none.

Village of Yergheri.—Yannis Kiromouroudaki, of Moulia, is still in prison under the same accusation as his brother. The peasants of Yergheri, where he was temporarily residing when he was arrested on the 20th ultimo, state that he was not suffering from rheumatism, as it was reported, but from ague and fever, while the authorities maintain that he only feigned to be unwell. The peasants of Yergheri have not seen him ill-treated, but heard he was beaten on his way to Candia.

Village of Nivriton.—Mihail Mataliotaki was struck, on the 26th ultimo, by a soldier with the butt end of his gun in the chest, and showed me a large contusion which prevents him from breathing freely.

Dimitri Conidaki, of the same village, received, at about the same date, a lash from an officer of the army.

Village of Akourvoula.—A certain Astrinas, rather an old man, states that he was held by one soldier under his arm and beaten by another with a heavy stick. Peasants say that he was dying, but he managed to walk to where I was sitting. He was leeched, and appears to be still suffering, although a fortnight has elapsed since he was thrashed. But the general state of his health can hardly be attributed to ill-treatment, as a Christian stated he was suffering before his castigation.

Pattios, of the same village, was likewise beaten by soldiers, but not so severely. Both were apprehended and castigated for refusing to return stolen Mussulman property.

Village of Grigoria.—Canaki Gargero, whose wife was stated to have been ravished by seven soldiers, declares that nothing of the kind has ever taken place. That soldiers never met his wife out of his house, nor entered his house. But that, at the request of a Mussulman, named Ali Melis, he offered the hospitality to a native gendarme, and to a barber, named Hamid, and that Ali Melis spread the slander in the village of Kamari, from whence it found its way into the town. He intends to sue the slanderer.

Stetiano Stoi, of the same village, was soundly whipped by a Mulazim (sub-lieutenant) while he was collecting arms, and was slapped in the face by the lieutenant.

N. Halkiadakis, of the same village, was given twenty-four blows with a cane by the Mulazim for having been falsely accused of having uttered blasphemy against the Mussulman religion.

Some ten Christians were more or less thrashed by the barber Hamid, who speculated out of the fright of peasants, and extorted from them cheese and other provisions.

Most of these cases of ill-treatment appear to be owing to intrigues of native Mussulmans used as dragomans.

No complaint was ever brought by any one on any of the forementioned cases to Abdul Kerim Pasha, who punished most severely those that came to his knowledge.

(Signed) ALFRED BILIOTTI.

No. 15.

Consul Biliotti to the Marquis of Salisbury.—(Received October 22.)

My Lord, *Candia, Crete, October* 12, 1889.

ON the 7th instant I had the honour to wire to your Lordship from the village of Pompei (Bodia) as follows:—

"I spent last night at the village of Gregoria, where the rape of a Christian woman by seven soldiers is said to have taken place. The priests knew nothing of the case. In the presence of one of them, and of two of the elders of the village, the husband of the woman explained to me that this slanderous assertion had been traced to a Mussulman, whom he intended to prosecute.

"With regard to the woman who was murdered, I saw Abdul Kerim Pasha this afternoon, and he had already ordered a second inquest to be held by the Sub-Governor of Candia, who is a Christian. Ten cases of ill-treatment were brought to my notice, and were related to me by the sufferers themselves. Five of them were very trivial. Five more cases were mentioned which concerned individuals who are still in prison, together with five outrages of various kinds. These cases had not been submitted to Abdul Kerim Pasha, but in two instances, when outrages were reported to him, the guilty officers were brought before him with their arms bound, and were severely punished. Three days ago he issued a proclamation, inviting the Christians to refer all cases of cruelty to him, and at my suggestion he is going to order that all the head priests of the villages should make weekly reports to him."

The case at Gregoria is a striking example of how far quite unfounded rumours may seriously complicate matters at a given moment, and how indispensable it becomes to ascertain rumours on the alleged spots.

The fact mentioned to me by Christians that officers who ill-treated some of their co-religionists had been severely punished by the Governor, renders incomprehensible that other Christians having real motives of complaint should not likewise apply to his Excellency for redress. This could only be attributed either to good cause on the part of Christians for not applying to the authorities, or to apathy. Under these circumstances I have suggested to Abdul Kerim Pasha, who readily accepted my suggestion as the only means of putting an end to exaggerations, even to inventions, or to real outrages, that Christian Primates should be ordered by him to send in weekly reports, or *nil* reports, of outrages.

I have, &c.,

(Signed) ALFRED BILIOTTI.

No. 16.

Consul Biliotti to the Marquis of Salisbury.—(Received October 22.)

My Lord, *Candia, Crete, October* 12, 1889.

I HAD the honour to send to your Lordship on the 7th instant the following telegram:—

"I find that in the southern districts there is little or none of the dangerous feeling which prevails in the towns and especially at Canea. The sentences of exile have produced very little impression in the province. The Christians endeavour to give back as little as possible of the property stolen from the Mussulmans. But the liberals who inhabit the southern portion of the province where I now am are more inclined to come to terms. It is heart-rending to see the villages which have been destroyed. The unfortunate Mussulmans only saved their clothing, and would be happy to get back one half of the property they have lost. Abdul Kerim Pasha has acted with the greatest moderation. Hardly any Christians in the southern districts have been imprisoned. There are no armed bands in the hills. The Greeks are entirely mistaken if they believe that there is the slightest political animosity at the present moment in the villages of the province of Candia."

It became clear to me as I distanced Candia that the opinions expressed in the town are got up, and do not represent the feeling of the rural population. In the villages, Christians spoke against the promoters of the disturbances, and against lawyers, who, they said, grudge the people citing examples in support of their assertions.

They insist here, as they do in the Province of Canea, for a reform in the present civil procedure, which is far too complicated and too costly. Although they did not appear to be much moved by the exile of Canea politicians, still they talked of the necessity of an amnesty.

Having inquired in what way they could be interested in the matter, they answered, with a child-like simplicity, that in that case they would not be compelled to return what they had taken possession of during the absence of Mussulmans from their villages.

On my pointing out to them that amnesty did not mean keeping stolen property, they replied that it was in consequence of an amnesty that in 1878 they had not returned what they had taken from Mussulmans, and that they had been induced this time to act similarly under the conviction that the result would have been identic.

What I state here with regard to the erroneous notion of Christians on property, incredible as it may appear to be, is the simple and pure truth.

In their hasty flight, Mussulmans told Christians that if they did not return they were welcome to the whole of their property, but that if they came back they would halve with them their corn and victuals for their trouble of keeping them during their absence. In most cases it is that half which Christians are now loath to give back.

Abdul Kerim Pasha is not forcing them to return the property. He is using moderation and patience to an exemplary extent.

To my knowledge there are eleven men from Mulia in prison whose twelve Christian families plundered and burnt the Turkish houses in their village a fortnight after troops were quartered in its immediate vicinity, and two or three from other places in the whole districts of Piriotissa and Kenouria, which consists of fifty-five villages.

In other districts where the population consists of the two factions imprisonment is more common on mutual accusations.

Without going too far, Mussulmans are also suffering from party strifes.

Many Christians fled on their houses being searched for stolen property, and a few of their arms being confiscated. But with the exception

of a very few who are wanted by the authorities, all have returned to their houses.

I have, &c.,
(Signed) ALFRED BILIOTTI.

No. 17.

Consul Biliotti to the Marquis of Salisbury.—(Received October 22).

My Lord, *Candia, Crete, October* 14, 1889.

ON the 11th instant I telegraphed to your Lordship to the following effect:—

"I returned to Candia yesterday evening. I find that in the southern and eastern villages which I have visited since the 7th, beating was pretty general. As many as twelve persons suffered on the 2nd instant upon the occasion of the escape of a conservative leader. The following is a summary of cases:—

One to three blows ..	..	16 cases.
Four to six blows ..	..	15 ,,
Nine to fifteen blows	..	8 ,,
Twenty to thirty blows	..	6 ,,

I have been told of two cases in which forty-five and fifty lashes were given without interruption, of one case in which the same individual received twelve lashes on four consecutive days. I can, however, report what the sufferers stated to me, as I have not the means of checking their evidence.

The following appear to be the chief outrages: Opening of a woman's dress by a leading Mussulman and a native gendarme, with a view to search her person for a letter; Apprehension of another female at 11 p.m.; Marching of two priests and an old man, eighty years of age, with their arms bound, to head quarters. No complaints were made to Abdul Kerim Pasha by the aggrieved parties. A Mussulman, who is employed as a dragoman, is considered responsible for sixteen of these cases, which are of recent date.

I have brought the above facts to the knowledge of the Governor, and he has directed the Sub-Governor to proceed to the spot and hold an immediate inquiry. In accordance with his promise to me, the Primates have been ordered to report to His Excellency all cases of ill-treatment."

It is only after perusal of the detailed statement that I am posting to-day that an exact idea can be formed of the importance to be attached to the cases reported to me by the interested parties.

And I have just wired to your Lordship that the second inquest held by the Christian Sub-Governor of Candia in the case of the woman mentioned in my telegram of the 7th instant, admits that she was murdered, but finds nothing to support the supposition that the murder was committed by Mussulmans.

I have the honour to transmit herewith a detailed statement of the cases that I have investigated since the 7th instant.

All the outrages on which circumstantial evidence was obtainable proved to be exaggerated, and were reduced by me to their real value in my statement. But as it was impossible for me to ascertain whether all those who stated to have been beaten were really beaten, and to what extent, I had no other option but to take down their statements as given to me. I have even recorded trifling cases so as to avoid all suspicion of partiality.

On the whole, there is no doubt that beating was freely distributed, but that exaggeration plays a great part.

Ill-treatment has taken place, when, about a month since, houses were searched for stolen property and a few rifles were confiscated.

Even a few Christians are of opinion that, as in the case of Mussulmans, who were the first to be thrashed, no stolen property would have been recovered without beating, and I have ascertained myself, in more than one case, that it was only after a few lashes that Christians made up their mind to give up stolen goods. Individually, soldiers have not given a single motive of complaint, they only acted under orders, and beating was not systematically resorted to by officers. It depended on circumstances, and also, no doubt, on the temper of the officer leading the expedition.

In some villages Christians dug holes deep enough to hold oil-jars 5 and 6 feet high, and cut trenches in which they embedded the rafters of whole houses.

In many cases, in most I may say, officers were influenced by the natives serving as dragomans, who are all Turks.

I have observed that the march of each officer could be easily detected by ill-treatment in the one case, by no complaints whatever in the other.

It is satisfactory for me to have to record that all cases of beating brought to the notice of Abdul Kerim Pasha were severely punished by him. His Excellency removed Yacoub Tshaoush, of the gendarmerie, from Aghia Varvara, and is going to send him out of the island. I referred to this individual in my preceding report as having ill-treated three boys.

There was no very severe case of beating during the recovery of stolen property, and the confiscation of arms, which after all do not amount to 300 rifles.

But some cruel cases appear to have taken place at and near Pediada Castelli, on the occasion of the escape of a conservative leader named Trifizi.

Christians of both factions in that locality attribute these acts to a certain Ramadan, a native Mussulman dragoman, and perhaps also to the officer from whose hands escaped the conservative leader, and who lost all restraint.

As soon as I mentioned these facts to the Governor, who had not yet heard of them, he ordered the Christian Sub-Governor to proceed to Castelli Pediada, and make an inquest. That functionary left this day to carry out his instructions.

I am almost certain that the measure adopted by Abdul Kerim Pasha to obtain returns from the Primates of all villages will put a stop to beating, which is quite contrary to the interest of the Porte.

I have, &c.,
(Signed) ALFRED BILIOTTI.

Inclosure in No. 17.

Statement of cases of ill-treatment and outrages, investigated by Consul Biliotti in the Province of Candia.

NO. 2 in Archbishop's List.—The Government Palace at Mires, which is the residence of a Kaimakam, was entirely demolished, and all its material carried off. A term was fixed for the restitution of stolen property in general, and after its expiration, the authorities made searches for the recovery of non-returned articles.

Janni Tsakiraki stated to me that on the 22nd ultimo a square cut stone, belonging to the Government Palace, was discovered in one of his fields, where it had been placed without his knowing it by his sons. All the beasts of burden being already loaded, the native gendarme conducting the expedition ordered two soldiers to put the stone on his (Tsakiraki's) back, which they did, and he had to convey it about half-a-mile, where other beasts of burden were waiting for loads. He says that he was not beaten on the way, but that the stone must have weighed 50 okes (140 lbs.), and not 30 to 40 as stated in the Archbishop's list. He did not refer the case to Abdul Kerim Pasha. I visited the spot, which is at half-an-hour from the village of Bobia (Pompei), and walked in seven and a-half minutes over the distance that Tsakiraki had to carry his load, but I could not identify the stone, which was not on the spot.

Ilaralambo Fustanaki stated that having willingly handed his rifle and asked for a receipt, he was knocked down by a sergeant, who threatened to kill him, and marched him to the guard-room, beating him on the way.

Nicola Savaki was struck once with a stick by a gendarme.

Giorgi Sfakianos having been struck in the eye by a sergeant of gendarmerie, and the case having been referred to the Governor, the patient was attended by the military surgeon, and the sergeant sent to Candia with arms bound, as other prisoners, for trial.

Village of Mavra Siva.—A Lieutenant of the Imperial army having got drunk together with a certain Steliano Sassintaki, and having made an offer of 2 dollars to the wife of the latter for spending the night with her, was severely punished by Abdul Kerim Pasha, to whose knowledge was brought the case, which was considered by Christians a very serious one.

Village of Coussé.—On the occasion of the search made for stolen property, Ilaralambo Toulianaki and Emmanuel Polidaki were given each ten blows with a twig, their heads being held by a soldier under his arm. This was done by order of the Commanding Officer.

Emmanuel Papadagamvri five blows, and Jannis Tampakakis two, but without being held by soldiers.

Village of Aghios Joannis.—While searching for stolen property the following individuals were beaten by soldiers with sticks:

Nicolas Adamakis, 13 years old, one blow; Jannis Stavrakakis, 16 years old, one blow; Polichronis Ververakis, one blow; Nicolaos Jannakakis, five blows; Nicolaos Saridakis, two blows; Giorgis Papaniculakis, who was bound, nine blows; Ilaralambas Valakakis was struck about ten times by soldiers with the butt ends of their rifles.

Village of Petrokefali.—Erini, wife of Giorgi Saridaki, happening to be alone in her house, on being pressed by soldiers to give up stolen property and arms, got so frightened that she is still suffering from the consequences of her fright.

On Giorgi Vadianiki being apprehended in his house for stolen property, his wife, who was in her eight month of pregnancy, had a miscarriage.

The same happened to the wife of Giorgi Patraki, who was in her fourth month of pregnancy, on her husband, who refused to give up stolen property, being struck three times with a stick.

Anna Fanouraki is suffering from the consequences of fright on her husband being imprisoned for a like motive.

Kiriaco Calochristianos was struck once with a stick, and Theodoros Frankissidakis was pushed against his wife, while Charidimas Isinkakis was pulled by the beard.

I enter into the foregoing details, because the miscarriage of four women owing to the barbarous treatment inflicted by soldiers in this village was an object of great comment, not only in the neighbouring villages, but also in the town of Candia. However, I spent the night at Petrokefali, and can vouch that there are no other motives of complaint but the foregoing, having spoken with most of the peasants.

Village of Peri.—On the 26th August last Janni Agapidaki murdered Antoni Toïdaki, and, in revenge, Emmanuel Agapidaki murdered Toïdaki's brother-in-law.

Village of Flakiakes.—Nicolas Calpakis, Dimetrios Papadakis, and Stelianos Campakis received each five lashes for not giving up stolen property.

Village of Vassilika Annoya (No. 24 in Archbishop's List).—The necklace, which represented a value of 7*l.* 10*s.* was not snatched away from the neck of Adrianos Smaragdaki's wife. It disappeared after the visit made by soldiers in his house for stolen property, on which occasion the box containing the necklace was opened and minutely inspected by them. On Adrianos complaining, the Commanding Officer arrested the soldiers, searched their persons and effects, and although the stolen article was not discovered, he kept them in prison for ten days. At the end of that time the Commanding Officer told Adrianos that, if he was unable to produce proofs, the only thing that remained for him to do was to compel the soldiers to take an oath, which they did.

I told Adrianos that I supposed he was satisfied with the conduct of the Commanding Officer, to which he replied, "Certainly not, for no thief will give up stolen property unless he is lashed,' A very characteristic answer.

Fanourias Tonsidakis complained to Abdul Kerim Pasha that he had been beaten by an officer of the imperial army. The Governor put the officer in prison.

Village of Illoudetzi.—Janni Perides, who was keeping an account of stolen property recovered, was slapped three times in the face by the Sub-Lieutenant of Artillery, Riza Bey, for not taking his cap off in his presence.

Village of Aghios Vassilios.—Georgis Slazidaki and Dimitri Slazidaki were each given six blows on the back for not returning stolen property.

Village of Kounavans.—Janni Tankalakis was slapped in the face by a sergeant of the Imperial army, and boxed by another sergeant of gendarmerie, fracturing the fourth finger of his left hand.

Village of Archanes.—Dimitrios Coudzedokis, on the accusation of a Christian of the opposite political party, was given seven blows with a stick by a sergeant of gendarmerie. Manolis Psihayas was struck three times with a stick by Ali Tsaouch, of the Imperial army.

Village of Aghies.—Paraskies Dimitris Stamatakis, twenty-one blows with a stick for being connected with the assault on Petmezi (No. 13 on Archbishop's list). Dimitrios Tidianakis, who burnt a Mussulman house, was struck by a soldier with the butt-end of his rifle.

Village of Apostolans.—Jannis Marangos, for having destroyed a Mussulman olive oil mill and presses, was struck once with a stick, eight times with a rope, and four times with the butt-end of a rifle.

Village of Pigaidouria.—Casti Nistikakis was given for four consecutive days twelve blows each day with a twig, as being accused of fomenting insurrection; Anegnasti Bitzakisakis three blows with a stick for stolen property.

The Bishop of Pediada stated to me that the whole inhabitants of this village had been turned out of their houses and their houses sealed up until a fine of half-a-dollar was paid by each family.

The inhabitants of this village stated to me that they had been told to be in their houses on a certain day, when a search was to be made

for stolen property; that the houses of thirteen of them who happened to be absent from the village were sealed up until they had paid the penalty of half-a-dollar which had been fixed for disobedience to the order.

Village of Pediada Castelli.—Nicolas Garefallaki, thirty blows on the back with a twig during two consecutive days, at the rate of fifteen blows per day, in order to compel him to show the places where stolen property was concealed. Stelianos Kutrupas, forty-five blows, at the rate of fifteen per day for three consecutive days, for not giving up stolen property.

Giorgis Cardanlakis, 15 years old, six blows with a twig on the back for not returning the whole of the stolen property. His mother came to me crying and saying that her son was dying in consequence of cruel beating. I walked to the house, saw the boy lying down, but on inspection I could detect no contusions. He was beaten ten days previously, and by his own account was in bed only seven days since. The boy was ill with strong fever; his tongue was quite white, with a black stripe in the middle. I advised the mother to call a doctor, instead of believing that her son was suffering from the effects of six lashes received ten days before.

Jannis Garafallikis, twenty-four blows with a twig on the back, at the rate of eight blows for three consecutive days, for having cut down trees belonging to the mosque of the village.

The following cases are connected with the escape of a conservative chief, Trifizi, who had been apprehended by a Lieutenant of the army, under the accusation of exciting to revolt on the 2nd instant:—

Village of Castelli (Pediada).—Mathio Patonvaki was struck five times with the butt-end of a rifle, on the suspicion of his having brought a letter from Trifizi.

A native Mussulman called Ramadan, who is employed as dragoman, and to whom is attributed all the persecution in the case of Trifizi, searched Mathio's house for the letter, together with a native gendarme, but discovered nothing.

Maria Patonvaki, the mother of Mathio, was then searched on her person, the upper part of her dress being pulled aside with violence, to ascertain whether the letter was concealed between it and the skirt. This case had been mentioned to me by the Bishop of Pediada, whom I had met on my way to Castelli, as one in which the woman had been stripped of all her clothes and left entirely naked.

Catherina Anastassopoula, a neighbour of Trifizi, was slapped in the face, and rudely pushed against the wall, for not hastening to open a chest in which the fugitive was suspected of being concealed.

Papa Sifi, who is a partizan of Trifizi, having been accused, as was that leader, by other Christians of the opposite faction, to excite people to revolt, was apprehended, his arms bound, and marched to Candia, five hours' distance, where on arrival he was handed to the Archbishop.

It was rumoured that the soldiers who escorted him to the town had fastened pieces of wood under his chin, and that he was beaten on the way, but no eye-witness confirms the statement.

Giorgi Anastassaki received fifteen lashes to compel him to give information on Trifizi.

Papadia Caroutyopoula and her son Giorgi were on their way to another village, carrying consecrated bread, when soldiers whom they met struck the lad ten blows with a stick, and throwing down the bread, in order to obtain from him information with regard to Trifizi.

Village of Bitzariano.—Calioppi Stavrulogeorgena was apprehended at 11 P.M., and was marched to Castelli to be examined as to whether she had seen Trifizi.

Castandi Petharaki, ten lashes by the lieutenant of the imperial troops stationed at Castelli, in order to compel him to state the hiding-place of Trifizi.

Village of Haronzano.—Fotios Dakianakis, fifty blows at one time, with a twig, on the back. He was besides struck with an iron bar, in order to give information of his uncle Trifizi. Having managed to escape from their hands, he was shot at by seven soldiers, but missed.

Nicolaos Drakakis, 80 years old, a relative of Trifizi, six lashes, his arms bound, and marched to Castelli, an hour distant, was pushed on the way as he was too tired to walk.

Papo Sinesio, four lashes over his great coat, had his arms bound, and conveyed to Castelli.

This case was reported to me as being one in which a priest was apprehended while conducting a funeral. A woman had, in fact, died that day in the parish of Papa Sinesio, and when he was arrested early in the morning he stated that there was no other priest in the village to bury her, but no heed was taken of his observation. However, he was immediately released on his arrival at Castelli, together with his father and brothers Dimitri, Giorgi, Costandinas, and Jannis, who had been apprehended with him, and had respectively received 6, 8, 20, and 20 lashes.

Janni Hadji Mathias, 8 years old, two lashes, in order to compel him to give information with regard to Trifizi.

Georgi Hadji Mathias, 10 years, four lashes for not confirming the statement of his younger brother, who had stated to have seen Trifizi running away with a gun in his hand.

I forgot to mention, in the case of Nicola Drakaki, 80 years old, that it was mentioned to me that a rope had been placed like a bit in his mouth for half-an-hour, a statement denied by the old man.

As an instance of the difficulty of finding out the truth, I shall cite the following fact:—

In the village of Canavous eight Christian tombs were opened by Mussulmans in and round the Church, an old Venetian building. According to all appearances the contents of these tombs had not been removed, but wishing to ascertain the truth, I asked one of the Elders of the village, who said that every bone and skull had been thrown out. Another Elder of the same village, to whom I put the same question some time after, said they had not been touched.

His Grace the Archbishop of Crete has given me the following details:—

Burnt churches	14
Churches in which tombs were opened and altars destroyed ..	6
Churches whose altars were desecrated	28
Churches in which the woodwork concealing the altar and the pictures of saints hanging on the same were destroyed ..	8
Church entirely demolished ..	1
Total	57

I may add that there is not a single mosque in the villages except in the district of Monofatsi, the only one where several Turkish villages were not burnt or destroyed.

Although the number of mosques destroyed is far superior to that of churches, the value of the latter, which are costly, appears to exceed that of the first, which, generally, are very common buildings. (Signed) ALFRED BILIOTTI.

Candia, Crete, October, 1889.

No. 18.

Sir W. White to the Marquis of Salisbury.
(Received November 1)

Therapia, October, 28, 1889.

My Lord,

I HAVE the honour to transmit herewith to your Lordship a copy of a despatch addressed to me by Sir A. Hoskins, Commander-in-Chief of the Mediterranean Squadron, inclosing extracts from a report by the Commander of H.M.S. "Polyphemus," on the subject of alleged Turkish barbarities in Crete.

I have, &c.,
(Signed) W. A. WHITE.

Rear-Admiral Sir A. Hoskins to Sir W. White.

"*Dreadnought*," *at Nauplia*,
October 21, 1889.

Sir,

I HAVE the honour to inclose, for your Excellency's information, extracts from a report, dated at Suda Bay, the 18th instant, which I have this day received from Commander Meryon, of H.M.S. "Polyphemus," on the subject of alleged Turkish barbarities in Crete.

I have approved of Commander Meryon accompanying H.M. Consul, in accordance with the request of the latter, in his visit to the western interior of the island, and will forward to your Excellency a copy of the report giving the conclusions at which he arrives regarding the alleged barbarities.

I have, &c.,
(Signed) A. H. HOSKINS.

Commander Meryon to Rear-Admiral Sir A. Hoskins.

"*Polyphemus*," *at Suda Bay*,
October 18, 1889.

(Extract.)

A TURKISH resident was murdered by Greeks on the evening of the 7th instant, at a village 5 miles from Canea, and from native gossip I heard that there had been one or two other cases in the last few days of Mussulmans being murdered by Christians, but though the malefactors were arrested, I did not hear of any executions taking place.

On the 12th instant, I found the British Consul had returned from the country, having investigated numerous cases of ill-treatment of Christians by Turkish troops. The net result of these investigations I sent you by telegram on the 15th from Sitia, viz.:—that cases of beating with sticks, riding whips, &c., had frequently occurred both on Christians and Mussulmans generally, with the object of enforcing restoration of property stolen by one or the other during the recent riots, but that there were no established cases of barbarity perpetrated by the Turkish troops; and that of the two reported cases of outrage on Christian women at Moulia (near Agios Vavara) and Gligoria, the former was not supported by any evidence, and the latter was entirely disproved.

On the 14th, at Neapolis, the Governor, who is a Christian, permitted two deputations of Christian Cretans to address the Consul at the Government House in my presence. In both cases the first question put to them was, "Have you any cause of complaint against the Turkish troops?" and in each case the immediate answer was, "None whatever," but they complained of isolated cases of harsh imprisonment. The Consul explained to them that it was not in our province to listen to complaints of that sort. From the statements made by them, as well as by the statements courteously made by the Governor, I do not consider that they had much to complain of, as the crimes of which they were accused and were waiting trial for generally were stealing, or retaining property stolen during the late riots.

On the 17th, the Consul informed me that since his return to Suda Bay he has heard of some uneasiness in the Canea district, which is always the most unsettled, in consequence of an influential Cretan, Captain Mathion, having been outlawed, and, in company with a few others, fled to the mountains, where it is anticipated he will resist attempt.

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